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## THE "NON-ACADEMICALLY MINDED" CHILD

By CHARLES A. TONSOR

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The "non-academically minded child"—what is he? It is possible to define by comparison of tests and achievement a "slow-learning child," a "backward child," and a "retarded child." But how determine the "non-academically minded child"?

1. He cannot be determined by his I.Q., because this is a measurement in terms of activities that require schooling; a low I.Q. may mean poor basic schooling rather than a poor type of mind.

2. He cannot be determined by his achievement alone, for this may be due to illness, absence, or poor fundamental training. He may be merely backward or retarded. His poor achievement may be due to poor teaching.

3. He cannot be determined by a "survey of interests," because interests of adolescents are fluid, and change frequently.

4. He cannot be determined by an "aptitude" test, because intellectual and manual aptitudes are not mutually exclusive.

The danger is that we may be using a term to cover our own inefficiency and our own failures. Experienced school people know that often pupils who had no apparent academic interest while in school have seen the light a year or two later, completed their way through night school, passed through college, and entered into the professions.

The so-called non-academically minded child may have a low I.Q., perhaps around 90, because he may show up poorly on a scholastic aptitude test as well as on a mechanical ability test. These young people come to secondary school not necessarily without capacity for the systematic training necessary for the development of their processes. A survey of such a group will reveal:

1. Lack of organized mental processes.
2. Inability to think, and a propensity for guessing.
3. Ignorance of the methods of study and of the need and value of study.
4. Unwillingness to study.
5. Absence of constructive habits of any kind.
6. Inability to comprehend and follow simple and explicit directions.
7. Disinclination to focus attention upon anything beyond personal desires.
8. Inadequately-trained eyes and ears.
9. Want of vital interests to motivate properly their mental activities.

10. Lack of knowledge of the meaning of individual words.

To throw these children into a type of work which does not remedy these defects, but which permits them to "loaf" or to remain in blissful ignorance of the fact that they have the solution of their problem under their own control is to deny the very reason for education. We are

saying, in other words, that these children should not be given academic work because they are too stupid for academic work; whereas they are too stupid for academic work because we have not been teaching them their academic work genuinely. To argue so is to argue in a circle.

Nor is the remedy to throw these children into industrial arts; the same qualities that render them unfit for academic work render them unfit for industrial arts. Our school once made this mistake. We bought an automobile, installed carpenter benches, etc., only to discover that the students were no more interested in this kind of work than they were in academic work.

Industrial arts work is not a separate and distinct field from academic work. The study of furniture involves the study of history—the characteristics of the various periods of furniture being intimately connected with political and social history. Likewise ceramics, textiles, etc., involve a study, not only of history, but of art, economic geography, economics, literature, and languages. Consequently, to throw the so-called non-academically minded into this course is merely to dump the problem from one field to another.

The true solution is to attack the problem at its source: to teach for discipline of the mental processes regardless of the subject, focussing upon the rearrangement of mental habits. The school of today is in need of nothing so much as training the man in the street how to think, how to distinguish fact from fancy. Viewed from this angle, the problem becomes fundamentally one of *method* and not of *content*. Latin may be used as effectively as English; manual skills may be called upon to help solve the problem; but essentially, the solution depends on teaching techniques that result in better coordination and functioning of mental processes.

Along with training of the mind should go training of the hand. Pupils may be placed in art classes that study topics related to their academic classes; e.g., Latin pupils may be set to drawing Roman helmets, chariots, shields, or modelling in clay, or sculpturing in soap, objects of which they read in their Latin classes. The work may be correlated with Roman house construction, Roman furniture, wagons, ships, etc. In this way the academic education functions as the means whereby the pupil improves his thought processes, while the related hand-crafts not only furnish a means for applying his academic knowledge and skills, but also cultivate and develop any industrial skill he may possess.

What can the study of Latin accomplish for this type of student?

1. It may be used as a means of developing word-consciousness. Every Latin word has a meaning of which he must become aware, and awareness of Latin meanings brings awareness of English meanings.

2. It may be used as a means of training the pupil to see. A pupil is required to observe terminations. This stops guessing at the form, and compels the focus of attention. Moreover, for proper meaning, the observation must be accurate. He must observe long marks. He is called upon constantly

to exercise his powers of observation, and he begins to form habits of observation.

3. It may be used as a means of training the ears to hear. Blurred auditory images are as ineffectual as blurred visual images. Listening to oral sentences, interpreting them, is a vital part of Latin.

4. It may be used as a means of developing clear enunciation. Latin is a phonetic language. There is in it no room for word-swallowing, clipped forms, the "dropped *g*," etc. Careful speech is a necessity.

5. It may be used as a means of developing the power of attention. A pupil must attend not to one thing at a time, but to many. His attention-span must take in several facts at once, and his mind must operate in several fields at the same time.

6. It may be used as a means of developing the ability to comprehend and follow instructions. The pupil is constantly faced with a task which requires solutions, and with instructions as to how to proceed.

7. It may be used as a means of developing constructive habits. The pupil is learning how to get information from the printed page. He is learning to bring to his command certain skills, and to thrust from consciousness certain intruding ideas.

8. It may be used as a means of learning the process of study. Methods of attack, procedures, are taken up with him from day to day.

9. It may be used as a means of learning to think. There can be no guessing. He constantly is subjected to the check of proving himself right.

10. It may be used as a means of organizing his mental processes. He has learned to coordinate ear, eye, hand, and tongue. He has learned not only observation, but analysis and synthesis.

To make Latin an end in itself is to fail; but to make Latin the means of unfolding latent abilities, for establishing habits of self-control, focussed attention and application, for stimulating new interests and for organizing these interests, habits, and abilities into an effective mechanism for daily use, will be to succeed abundantly with a class of pupils.

Evidently, in this process, Latin is merely a means. The real effect is created by the means:

1. Vivid first impressions must be made.
2. The start must be with fundamentals.
3. Permanent principles must come first.
4. Procedure must be from the known to the unknown, from the simple to the complex.
5. At the outset, attention must be focussed on one thing at a time.
6. Fixation must depend upon continued repetition.
7. The vocabulary must be as objective as possible at the start.

Viewed from this angle, the essential fact is not *what* we teach the so-called non-academically minded, but *how*. This does not mean that the student shall not be given carpentry, electric wiring, etc., but it does mean that giving him these vocational avenues does not relieve him of the necessity of receiving that training in mental processes demanded both by his own real needs and by the needs of society.

## THROUGH THE SPECTRUM CLASSICUM

BY ARTHUR PATCH MCKINLAY

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One who is at home with the classics may find in them sidelights on the affairs of today. The ignorance of our contemporaries in things ancient, and their complacency over such vacuity, are astounding. Thus, a Brain-Truster once wrote me that he was so interested in the N.R.A. that he had no time for ancient history. Yet, among current problems that loomed large in ancient life was the Teutonic question.

This problem, with that of the Near East and of the Far East, is like Banquo's ghost. One has only to think of the Hittite Confederacy, the Trojan War, Marathon, Thermopylae, Alexander the Great, the Saracens, Genghis Khan, the Berlin-to-Bagdad railway, the Austrian coup, and the partition of Czecho-Slovakia to own that these questions are, like the poor, ever with us.

Taking up the westernmost of these world problems, and turning to the first book of Caesar's *Gallic War*, we read (i, 28): "Caesar did this—sent the conquered Helvetii back home—lest the Germans, who live on the other side of the Rhine, should cross into the territory of the Helvetii and become neighbors of the Gallic province." Suggestive, too, of the part the Teutons have recently been playing in western economy are Caesar's phrases in accounting for the bravery of the Belgians on the ground that they live next to the Germans, "with whom they are continually fighting" (i, 1); or in ascribing the bravery of the Helvetii, to their "contending in almost daily battles with the Germans" (i, 1). The import of restiveness over the proximity of such militant neighbors comes out in Caesar's estopping the Helvetii in their trek west (i, 7); or again in his declaration to the Usipetes and Tencteri that he could not be friends of theirs if they should remain in Gaul (iv, 8). More specifically, he makes possibly the first statement of the Teutonic question in the famous passage (i, 33): "He saw that it was a dangerous thing for the Roman people if the Germans should get used to crossing the Rhine and come in large numbers into Gaul. Nor did he think that such wild and barbarous men, after they had seized upon all Gaul, would refrain from falling upon the province and attacking Italy as the Cimbri and Teutons had already done." Later in the first book (i, 53) Caesar reaffirmed his views about the undesirability of Germans' crossing the Rhine by driving some 80,000 of them back (Plutarch, *Caesar*, xix) and killing most of them in the process, and in the fourth book (*B.G.* iv, 15) by killing or drowning some 430,000 more of them.

Again, the braggadocio and the racial appeal of *Mein Kampf* are an old story to the student of the *Gallic War*. He realizes that these are the exclusive possession of no one race or nation, as he recalls how Orgetorix (i, 2) rang the changes on such phases as "since they excelled all in valor," "considering their glory in war," "men fond of war," "easy to get control of all Gaul," "too narrow boundaries," "hemmed in on all sides by the nature of things," "wander less widely." In fact, if one should change the word *Helvetii* throughout this chapter to the word *Germani*, one would have a characteristic speech of one of our modern dictators. Other phrases from Caesar have a current sound, such as Ariovistus' reminder (i, 36) that no one had ever engaged in arms with him without being destroyed; or the boast (iv, 7) of the Tencteri and Usipetes that there was no one on earth whom they could not conquer excepting the Suevi.

Caesar also introduces the reader to the two opposing grand strategies of history. There is the *Gewaltpolitik* of the Germans as revealed in their war book and exemplified in Maupassant and in the untimely end of Edith Cavell. We find the right to such terrorism set forth by Ariovistus, the Germanic chieftain, in his definition of the *ius belli*. It is (i, 36): "It is the right of war that the conqueror should do anything he pleases with the conquered." Ariovistus enforced this definition of his by asserting his claim to the part of Gaul he had taken by force of arms (i, 44) and his right to make the Gauls pay tribute (i, 36, 44), and by talking in a very high-handed manner about what he proposed to do. That Ariovistus meant what he said seems clear from the testimony of the Gauls themselves. They present their case against Ariovistus weeping and pleading for secrecy, lest he vent his displeasure on the hostages he had demanded. They accuse him of using all kinds of torture, of acting in a cruel fashion.

They ascribe to him intolerable arrogance. This reputation of Ariovistus seems borne out by the way he treated his Gallic allies (i, 31) in taking one-third of their lands from them and ordering them to give up a second third to provide homesteads for a newly-arrived contingent of 24,000 Germans. (I happened to be reading this passage with a class the day the papers announced Hitler's moving of 25,000 troops into the Rhine belt.)

Aside from throwing light on the Germanic strategy of terrorism in handling both friends and foes, Caesar presents the Roman policy of making folk feel comfortable in their mutual relationships. Countering Ariovistus' claim that one may do as one pleases with one's subjects, Caesar held it to be the policy of the Roman senate (i, 45) that Gaul, though conquered by the Romans, should use its own laws and should be free. In contradistinction to Ariovistus' harping on the tribute that he exacted by his idea of the right of war, Caesar pointed out that though the Romans had conquered a part of Gaul, they had not made the subjected states into a province, to say nothing of not even levying the tribute Ariovistus talked about so much.

This policy of making folk feel comfortable was the foundation stone of the Roman empire. Sallust (*Cat.* vi, 5), corroborates this statement when he says that Rome had in the past made friendships more by giving than by receiving, by ignoring injuries rather than by avenging them (*Cat.* ix, 5), by maintaining a just rule instead of the intolerable tyranny of Sallust's own time (*Cat.* x, 6), and by taking from the conquered nothing but the power of doing harm (*Cat.* xii, 4). Sallust brands (*Cat.* xii, 5) the worthlessness of the Romans of his day by accusing them of looting the allies of everything, in contradistinction to the self-restraint of earlier Romans.

Roman history is replete with illustrations of Roman forbearance in the face of insults. Thus (*Cat.* li, 5, Caesar speaking), when the Rhodians, who had been fortified in their economic supremacy by the Romans, sided with the Macedonians, the Romans, after the war was over, let them go unpunished lest anyone should say that the Romans undertook the war more for pecuniary reasons than because of being injured. Again (li, 6, Caesar speaking), though under great provocation to retaliate on Carthage after the Second Punic War, the Romans did not yield to the temptation, asking only what was worthy of themselves, not what were their rights. Caesar himself deliberately followed what he called his mercy policy, using such expressions as "in accordance with his custom (of showing mercy)," (*B.G.* ii, 32), and "that he might seem to have used mercy" (*B.G.* ii, 28). Caesar elucidates this point of view somewhat at length in one of his extant letters (Cicero, *Ad Att.* ix, 7 c). In this he hopes to win Pompey over by showing leniency, by releasing Pompey's agents that they may say a good word for him to their chief. He will thereby secure the affections of all and fortify himself with mercy and generosity.

A corollary of this motive of dispensing comfort was an innate stubbornness on the part of the Romans against letting anyone else make their wards uncomfortable. Thus, Rome risked her gruelling contest with Pyrrhus by going to the help of Thurii, and with Carthage by espousing the cause of the Mamertines, and again by undertaking to avenge Saguntum. In line with this policy was the senate's ordering the governor of Gaul (*B.G.* i, 35) to protect its Gallic friends. Caesar repeatedly gave notice that nobody should bother the friends of Rome, as when he told Ariovistus to let the Aedui alone (i, 35), ordered everybody in general to keep hands off the Nervii (ii, 28), and assured the Aduatuci of a like backing (ii, 32).

It is not to be concluded from this record of the Romans for mercy that they were saints. They could put over the most diabolical acts, as they did in the sack of Epirus, the looting of Gaul, and the destruction of Carthage. It simply

was this—that the Romans kept trying out their notions by the pragmatic test of whether they worked. They found out that if the ruler took most of his pay out in the fun of running things, and let his thralls dip their sop in the gravy, they would follow him far. They noted (Cicero, *De Off.* ii, 11, 40) that if the pirate captain did not divide the plunder impartially, he would be either deserted by his comrades or murdered by them. Roman leaders, while the empire was building, lived up to this theory of administrative integrity. There was Paulus who did not enrich himself by so much as a drachma in the Spanish war (Plutarch, *Paulus*, iv), and died leaving hardly enough to repay his wife's dowry. There was Cato, who got from the Spanish campaigns no more than he ate and drank (Plutarch, *Cato Maior*, x); Lucullus, who is cited for his incorruptibility in his handling of the provinces (Plutarch, *Lucullus*, xx) and in refusing gifts from Ptolemy (*Ibid.*, ii); Curius Dentatus, who held a man that owned more than seven iugera of land to be a dangerous citizen (Pliny, *Hist. Nat.* xviii, 4), and exemplified this principle in his famous refusal of the Samnites' gold (*Ibid.* xix, 26); Marcellus, who for the sake of Nikias spared perverse Engyon (Plutarch, *Marcellus*, xx); Scipio, who when forced to violate this tradition by destroying Carthage, felt a terror over what such a lapse from justice augured for his beloved Rome (Polybius, xxxviii, 22, Paton).

That the Roman way of handling folk paid, stands out in ancient annals. A few examples will suffice. Sertorius won the Spaniards by not billeting his troops on them (Plutarch, *Sertorius*, vi). He cemented their affections by opening a school for their sons and bringing them up in the manner of Roman boys (*Ibid.*, xiv). Agricola likewise Romanized the Britons by intriguing them to live as did the Romans (Tacitus, *Agricola*, xxi). By breaking up official racketeering he actually got independent tribes in Britain to come into the Roman league (*Ibid.*, xx). Scipio the Elder returned Spanish hostages and sent a young prisoner of war back to his father (Livy, xxvi, 49; xxvii, 17). This young man was Masinissa (*Ibid.*, xxvii, 19), the rock on which Scipio six years later broke the Carthaginian power.

As we review our Caesar and fill in his picture with strokes from other Roman authors, casting our eyes upon what is going on in Europe today, we are led to wonder if modern dictators will discard the doctrine of Ariovistus, take a page out of Rome's experience, and learn to make their wards both present and prospective feel happy over their estate. If so, they may well assure their people of "their place in the sun." If not, all their rattling of sabres may mean in ages to come no more than do the mouthings of Ariovistus to the statesmen of today.

## EARLY IRELAND AND THE CLASSICS

By JOHN MCHUGH

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(Note: Readers of THE CLASSICAL OUTLOOK may be interested to learn that Mr. McHugh's "Battle of Bullsmead," an original Greek poem on a phase of Irish history, published in the October, 1938, issue brought personal letters of praise to both Mr. McHugh and the Editor of THE CLASSICAL OUTLOOK from Dr. Douglas Hyde, President of Ireland.)

The London Times printed a rather remarkable editorial article last September on the inauguration of a monument to the Four Masters, editors and compilers of the famous Irish annals. This sentence in that article is worth notice: "British historians would give much to have an account of the 'Anglo-Saxon' period of our history half as full as the chronicle which the Four Masters put together from the surviving records and traditions of the corresponding age in Ireland."

Here is a new spirit and attitude. Irishmen have in the past justly complained of inattention to their ancient records and to the light they throw on the history of their own



country and of Europe. Englishmen have been trained to look on things Irish as not to be taken seriously. Pat is a comic character. Irish civilization began with Strongbow. However, Ireland is to be taken more seriously from now on, and that is all to the good.

In the light of this new interest in early Irish history, many classicists are directing their attention to the island. What was happening in Ireland in the Roman period? What was the status of classical learning in Ireland in the middle ages? They are fascinating questions. The field is vast, and my own studies, such as they have been, have not been systematic. Still, I have read one or two of the old books, and in one way or another have covered a lot of ground. I may be able to say something that will lead the more learned to direct upon the subject the light of exact knowledge.

The links between Rome and pre-Christian Ireland were not many. There are traces of intercourse, and undoubtedly Patrick was not the first papal missionary; but in the Latin writings we hear of Ireland chiefly as an enemy. The Scots, as the people of the island were called, often put out in great parties in their light coracles, crossed St. George's Channel and grievously harried and plundered Roman Britain. They pushed northward into Wales and eastward as far as London itself. Chiefly raiding parties they were, although some stayed to settle. It was one of those raiding parties which, upon its return, took back to Ireland Patrick, a prisoner and a slave.

Niall of the Nine Hostages is credited in the *Leabhar Gabhala*, the "Book of Invasions," with conquering Europe to the foot of the Alps. It is at least probable that he led his Picts and Scots through the south of England as far as Kent. The unwarlike natives drew up the "Groans of the Britons" in a despairing appeal to Rome. They were flung by the barbarians into the sea, they said, and by the sea flung back to the barbarians—"Repellunt barbari ad mare, repellit mare ad barbaros. Inter haec duo genera funerum oriuntur: aut jugulamur aut mergimur."

Rome made a last effort. Stilicho swept the Irish back with terrific slaughter. "Scotorum cumulos flevit glacialis Ierne," wrote Claudian (*Panegyricus de Quarto Consulatui Honorii Augusti*, 33.) The picture of "Icy Ierne" weeping over her children is suggestive.

These lines of Claudian's are often quoted:

... Totam quum Scotus Iernen  
Movit et infesto spumavit remige Tethys. (*De Consulatui Stilichonis* II, 251-2.)

... nec falso nomine Pictos  
Edomuit, Scotumque vago mucrone secutus  
Fregit Hyperboreas velis audacibus undas. (*Panegyricus de Tertio Consulatui Honorii Augusti*, 54-56)

After the final withdrawal of the legions from Britain, the raids of the Picts and Scots became more terrible. They ceased with the landing of Hengist and Horsa, and it is probable that the influence of Patrick, whose mission in Ireland synchronizes roughly with the Saxon invasion of England, had its effect.

We now reach that period of Irish missionary activity which has excited the wonder of those who have read about it. Irish monks, avoiding the distracted sister-island, sailed around the north of Scotland and plunged into the forests of Germany. They established themselves in the Faroes, and were in Iceland before the Norsemen. There are even traditions of their having reached Greenland.

All the fierceness of the pagan Irish now seemed to turn miraculously into a deep love for the new faith and a profound zeal for classical learning. Scholars flocked in the train of the missionaries. Sedulius of Liege was, according to the best proofs available, the Irishman Siadhal, anglicized Shiel. His *Carmen Paschale*, "the first great Christian epic," applies the intricate rules of versification laid down in the ancient bardic schools of the island. It is obviously a mistake to sup-

pose that Irish culture began with the coming of Christianity. It must have existed for generations, just as the age in which Homer wrote was more than one generation from barbarism.

The Irish schools acquired great renown. The studios of all lands flocked to them, finding a refuge from the turmoil which convulsed the rest of the western world. Bede tells of Armagh: "Many of the nobility and of the lower ranks of the English nation retired thither—quos omnes Scotti libentissime suscipientes victum eis quotidianum praeberere curabant." The Irish gave them food, books, and teaching free of charge.

The learned Alcuin studied in Clonmacnois. We hear of his sending his beloved master fifty shekels in silver, to which he induced his king to add fifty. He sent besides a supply of olive oil for the Irish bishops.

Not only Latin, but Greek learning, also, flourished in early Ireland. A French writer complained that Sedulius the Scot (not he of Liege) made parade of his Greek knowledge. Johannes Scotus Erigena, "Hibernicus Exul," was the only person at the court of King Charles the Bald who could translate the Pseudo-Dionysius. His feat, for a "barbarian," amazed the Pope's librarian, Anastasius, who wrote: "Mirandum est quomodo vir ille barbarus, in finibus mundi positus, talia intellectu capere in aliamque linguam transferre valuerit."

"Jean Scot sait le grec," writes Haureau, "autant qu'un érudit du XVI<sup>e</sup> siècle, et sa traduction du faux Denys est encore aujourd'hui dans toutes les mains."

I despair of conveying within reasonable limits an idea of the influence of Irish scholars in mediaeval Europe. It has been claimed with some plausibility that they were chiefly instrumental in introducing rhymed verse in the place of the hexameters and alcaics of the classic period. It is at least certain that the old Irish system of internal rhyming was largely imitated, and that the Irish fondness for alliteration and "sound-echoes" generally communicated itself to others. Here is a Latin example:

A solis ortus cardine, adusque terrae limitem,  
Christum canamus principem, natum Maria virgine.

Notice *limitem* and *principem*, *cardine* and *virgine*.

These lines from the *Carmen Paschale* illustrate other Irish metrical peculiarities:

Neve quis ignoret, speciem crucis esse colendam,  
Quae Dominum portavit ovans, ratione, potenti  
Quattuor inde plagas quadrati colligit orbis.  
Splendidus auctoris de vertice fulget Eous,  
Occiduo sacrae lambuntur sidere plantae  
Arcton dextra tenet, medium laeva erigit axem.

There are many who ask why, if Irish learning so flourished in the earlier middle ages, it should have declined in the later. All history is a record of the crimes and follies of mankind; and the Irish annals, like other records, deal mainly with strife and bloodshed. Hence the erroneous picture of the island as a land of anarchy. The truth probably is that there was more peace in Ireland than in the rest of Europe. War, the normal activity of the mediaeval man, was less widespread there, and learning flourished and was encouraged and protected. It was the invasion of the Norsemen that checked the current. The Norsemen were hardly curbed, after centuries of turmoil, when the English invasion took place. With that invasion the devastation of monasteries and schools and the wholesale destruction of manuscripts continued.

There is a valuable Mediaeval Latin Word List published by the Oxford University Press. It gives, among other things, a list of authors and sources century by century, beginning with the fifth. The name of Patrick is the only one given for the fifth century. For the sixth there are some Irish names; for the seventh nearly all the names are Irish; for the eighth and ninth we continue to find Irish names, but not so many. After that we find few or none.

The foregoing observations will have served their purpose

if they cause others to turn to the sources from which they are drawn. Dr. Hyde's great literary history (*A Literary History of Ireland*, by Douglas Hyde, LL.D., M.R.I.A., An Craobhin Aoihbhin; T. Fisher Unwin, London), as readable as it is profound and authoritative, covers every aspect of the subject. Miss Hull's work (*A Text Book of Irish Literature*, by Eleanor Hull; Gill & Son, Dublin) is also of great value. Miss Helen Waddell's *The Wandering Scholars* (Constable & Co., Ltd., London) is delightful. A recent work is *Medieval Panorama*, by G. G. Coulton (Macmillan, London). Then, of course, there are Bede, the *Anglo-Saxon Chronicle*, and innumerable others.

## CONSTANTINE AND THE CHRISTIANS

BY CLYDE PHARR

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The figure of Constantine, rightfully called the Great, is one of the most fascinating and yet one of the most baffling of all history. He was born a pagan, of a somewhat irregular union of his father, Constantius, an officer in the army, and his mother, a woman of low degree, the daughter of a tavern-keeper, and apparently either a barmaid or a chambermaid or possibly both. His career began at an early age; and from his tender youth he was destined for the purple. His personality was most engaging, and the only other Roman emperor who could rival him in that particular would be the great Augustus himself.

He came at a crucial period and at a great turning point in the history of the world. At that time it seemed that the Roman empire was inevitably doomed to dissolution and that it was rapidly tottering to its fall. The whole Roman world had apparently gone bankrupt, politically, economically, and religiously. After the military anarchy and administrative chaos of the third century, the only encouraging gleam of light to break the ever-deepening gloom was the administration of the rude soldier Diocletian, who apparently had stayed for a season the rapid disintegration of the empire; but it seemed to most men that in many ways his drastic remedies were going to prove worse than the distempers they sought to cure. His tetrarchy which he fondly hoped would be a happy solution for the apparently insoluble problems involved in the imperial succession had proved unworkable in practice, and had recoiled upon its maker. This marvelous plan which Diocletian had evolved seemed ideal in every particular, and the only possible criticism which could be made against it was that it would not work in practice. To him must be credited the imposition of an intolerable burden of taxation and the consequent regimentation of the entire populace for the support of a totalitarian government whose disadvantages all too often outweighed its benefits. This resulted in the crushing of private initiative and helped pave the way for the ultimate collapse of the Roman empire, which as we now know was primarily an economic collapse, with a resultant cultural and spiritual bankruptcy.

For over fifty years before the accession of Constantine, paganism had been making sporadic but determined efforts to stamp out Christianity. True, there had been persecutions before this, but nothing comparable to the efforts now made to destroy this new religion. Beginning with Decius in 250, the persecutions of the Christians increased in ferocity and intensity and reached their climax under Diocletian and Galerius, the immediate predecessors of Constantine.

Furthermore, the whole economic structure of the Roman world had been thoroughly disorganized and finally completely ruined by one period after another of inflation, until the currency was practically worthless and men were compelled to resort to primitive and ruinous methods of barter; and taxes were now made payable in kind rather than in the current coin of the realm, which the government had once

issued in order to pay its debts, but which it now refused to accept.

For over one hundred years before Constantine there had been a gradual development of religious ideas. The ancient polytheism, largely because of its tolerant attitude toward all respectable divinities, had become so unwieldy, so cumbersome, and so complex that it had practically broken down of itself, and men were more and more ready everywhere to turn to some simpler form of religious belief. In general this meant some form of monotheism. The mind of man demanded relief from the elaborate and complicated system of polytheism, which was continuously expanding by the inclusion of new divinities and new beliefs. Thus men generally came more and more to welcome the tendencies clearly manifested as early as the latter days of the republic under thinkers like Posidonius, who insisted upon some form of monotheism, preferably a form of monotheism associated with sun-worship, and a deification of the life-giving power produced by the light of the sun. Among the higher classes this sun-worship and worship of light and life was of a high spiritual type, not at all materialistic, but a sort of purified, transcendental, pantheistic heliolatry. This tendency of religious belief developed rapidly and found many adherents among all classes. It bore marked resemblances to the first great monotheistic movement in history as developed by Ikhnaton, the great heretic king of Egypt in the fourteenth century, but apparently there was no direct historic connection. This trend toward a monotheistic heliolatry received a marked impetus under Elagabal, better known perhaps by the incorrect form Heliogabalus, the Syrian priest of the sun-god, who ascended the throne in 218. Elagabal, as the *ex officio* head of the Roman state religion, did much to further the development of monotheism as associated with the worship of the sun-god. This movement received still further power under Aurelian, who upon his return from the East in 274 established sun-worship as the official religion of Rome, naming as the chief god Sol Deus Invictus, the invincible sun-god. Another element which was to become consolidated with this adoration of the sun was the worship of the cross. This worship is apparently very early in origin, is exceedingly widespread, and is found in one form or another in most nations of antiquity. The parent races of the Indo-Europeans worshipped the cross or swastika which is found all the way from the earliest times in ancient India to the latest times in modern Germany. The old Egyptians also worshipped a cross under the form of the ansate or handle cross, looked upon as the giver and as the symbol of life. In ancient Crete as early as 3000 B.C. many beautiful crosses were produced which have come to light in the course of excavations at Knossos and elsewhere.

Still another element which contributed to this composite religion of the sun-god and the god of light was Mithraism, a worship of light and the god of light which originated in Persia and apparently goes back in origin far beyond Zoroaster to remote prehistoric times. Mithraism spread very rapidly throughout the Roman Empire, especially during the second and third centuries. Thus, in the Roman army the followers of Mithras were particularly strong long before Constantine ascended the throne, and in the life and death struggle which ensued between Mithraism and Christianity the final issue was long doubtful.

When Constantine came to the throne after many outer and inner conflicts, his religion apparently was a syncretistic form of monotheism, compounded of the ancient sun-worship and adoration of the god of light together with a worship of the cross. Although there were apparently many pagan elements in Constantine's belief, there is no trace of polytheism, and he seems to have been a thoroughgoing monotheist for the whole of his career. The different strands of his faith apparently were finally caught up and embodied in a form of Christianity, Christ representing the god of

light and the cross becoming the center of a continued worship and a symbol of the new belief. Thus when Constantine was struggling to obtain the throne he placed the cross as an emblem upon his banner and upon the shields of his soldiers, while his coins of this time bear the inscription "Sol Deus Invictus" and a representation of the cross. The early statues of Constantine are said to have held a cross in the right hand. At the dedication of Constantinople in 330, Constantine employed a remarkable blend of pagan and Christian ceremonial. The chariot of the sun-god, Sol Deus Invictus, was set up in the Forum, and over its head was placed a cross, sacred both to the sun-god and to Christ, while the *Kyrie Eleison* was chanted. The religion of Constantine was thus a synthetic product, embracing elements from the various movements toward monotheism which had been struggling for mastery for over a hundred years; but with the passing of time apparently he gradually inclined toward a syncretistic monotheistic religion of which Christianity formed the most important single element. Finally he seems to have turned more and more toward Christianity as the most suitable form of religious expression; and toward the end of his life, or possibly only at the end of his life, he became a full-fledged Christian.

All this explains many features of his reign and of his legislation. Above all else he was a statesman rather than a religious enthusiast or a fiery missionary. He was an able administrator and apparently a man of broad tolerance. He numbered strong personal friends among pagans and Christians alike, friends who were devoted to him to the day of his death. He was magnified and idealized by his contemporaries; and it was only some years after his death, perhaps at the time of Julian or even later, that the results of his policy became manifest and that pagans attacked his memory.

We must be prepared to find that in his ecclesiastical legislation he was never fanatical but was always shrewdly political, and he was broadly tolerant of everything which would make for religious peace and would not bring dissatisfaction or strife to the empire. His predecessors had bitterly persecuted Christians. Although Constantine abolished religious persecution, apparently he did not attempt to establish Christianity as the official religion of the empire; but he must be looked upon as the first great leader to establish broad principles of religious tolerance, allowing every man to worship his god or gods according to the dictates of his own conscience. Thus we find the celebrated decree of religious toleration issued at Milan in 313 by Constantine and Licinius, which marks one of the great events in world history. Christianity thus became a tolerated religion, a *religio licita*, of the empire, and no longer suffered persecution.

Even to the end of his life, Constantine, as Pontifex Maximus, remained the official head of paganism; and although he apparently inclined more and more toward Christianity, he did not desert paganism or attempt to combat it. At his death he was deified and enrolled among the gods by the Roman Senate along with his pagan predecessors. The decisive factors which made for the final triumph of Christianity in the empire were apparently the fact that his sons were educated under Christian teachers, and the fact that all of them embraced Christianity. These carried on his work still further, but lacked his broad spirit of tolerance and became ardent and strongly partisan, working toward the complete suppression of paganism.

Constantine issued considerable legislation regarding Christians and Christianity which was necessary in order to remove disabilities from Christianity and place it on an equality with other religions of the empire. Thus the clergy were relieved of the burdens of taxation, and henceforth enjoyed the same privileges and immunities as the pagan priests. In so far as it was possible for him to do so, Constantine also removed the penalties of celibacy as they had been enacted by earlier emperors in the attempt to stay the ravages of race

suicide among the Romans. This is often classed as Christian legislation, but Christianity was not the only religious sect of ancient times which preached celibacy.

He also instituted another great holiday, adding it to the excessive number of official holidays already observed by the Roman people. It brought together the worshipers of the sun-god, of Mithras, and the Christians in observing the holy day of the sun, that is, Sunday; and this day has ever since been kept as a holy day among the Christians. However, the contemporaries of Constantine did not consider Sunday as the exclusive possession of the Christians, as we have already seen.

Constantine also gave many privileges to the Christians; he may have favored Christianity slightly toward the end. Yet this favor, if it existed at all, was exceedingly slight; for we know that his pagan friends were thoroughly enthusiastic over him, and were attached strongly to him as long as he lived. On the other hand he was very firm in protecting the pagans and the pagan priests in all their established rights and privileges. Yet the results of these tendencies eventuated in the final triumph of Christianity; and Constantine is primarily responsible for this result, an issue that he may not have intended, and probably did not foresee.

Constantine was, above all things, exceedingly politic, and very able as an administrator. He could be depended on to do nothing to alienate either Christians or pagans, and he succeeded admirably in gaining enthusiastic support for himself personally and for his administration from all classes of the empire. After his death his great fame grew in legend among both Christians and pagans, and much was attributed to him both of good and of evil for which he was not responsible. Much legislation in later times was naturally assigned to the great Constantine. This gave it an odor of sanctity which it would otherwise lack. The most notable example of this is the famous "donation of Constantine," a bare-faced forgery of the seventh or eighth century. Much other legislation attributed to Constantine is gradually becoming suspect, and the whole of it would well repay a careful and critical study.

## SOME REMARKS ON STYLE

BY CHARLES CHRISTOPHER MIEROW

Carleton College, Northfield, Minn.

If one were seeking to characterize in a single word the quality of modern art, music and literature, that word might well be "rootless." Artistically ours is an age that is adrift. It is an age that hails every new thing as the good, the true, the beautiful; and yet it is essentially uninterested in goodness or truth or beauty. It is interested primarily in novelty for its own sake.

It is the lack of standards that seems particularly striking. Take, for example, the matter of prose writing. To extreme moderns it is such idiosyncrasies as deformed spelling and the conscientious omission of all marks of punctuation that commend themselves as indicative of progress. This they accept as the true technique of "streamlining." Instead of seeking for great models of literary style, as writers in other times have done, they avoid everything that is not "up to the minute."

Having for the most part nothing to say, the literature of the present seeks desperately to make at least a brilliant pronouncement of it. In style a certain flippancy of utterance first introduced by a popular weekly magazine has infected even the more serious press and is making itself felt in the literary productions of the day as well. In the field of journalism the aim of the headline writers is to achieve a startling incoherence. Literary technique in general appears to be an adaptation of the rhythms of the jazz orchestra. So far as content is concerned, the themes—if any—are mere



garbled versions of ancient originality. Herein the motion picture industry has set a notable example.

For the lack of creative ability there is unfortunately no remedy. But beauty of style has frequently immortalized even a trite theme. Horace has given classic expression to thoughts by no means original with him. His *aurea mediocritas* is familiar to many who have never read the Nicomachean Ethics. His *Ars Poetica* might be read with profit by many a modern versifier. He is remembered chiefly for his *curiosa felicitas*.

When Benjamin Franklin sought to acquire a good prose style his method was as sensible and as successful as in every other activity of his remarkably versatile life. He used to read over an essay of Addison and afterwards attempt to reproduce it without reference to the original. Great models of style are necessary for enduring achievement.

That, of course, is one of the chief reasons for studying the ancient classics of Greece and Rome. It will be remembered that Peter Jefferson's dying wish for his son was that Thomas should have a classical education. This the future President of the United States secured, at the College of William and Mary. If the immortal Declaration of Independence reads like Demosthenes, at least part of the credit for this should go to the sound judgment of Peter Jefferson.

Simplicity is an inevitable concomitant of greatness. The outstanding mark of a great prose style is clarity and freedom from artificiality. From whom can a young writer learn this better than from the ancient masters of style? Plato needs no interpreter. Cicero is still unrivalled as an artist in prose expression.

When we speak of the value of Latin for English, what we usually have in mind is the study of grammar and—perhaps in particular—etymology and spelling. These, at least, are especially stressed in the more recent Latin books for beginners. And rightly so. Nevertheless it is unfortunate that more students are not privileged to read the great authors of antiquity as models of style.

Thomas Jefferson, in listing "the utilities we derive from the remains of the Greek and Latin languages" values the classics "first, as models of pure taste in writing," adding that "without these models we should probably have continued the inflated style of our northern ancestors, or the hyperbolic and vague one of the East."

*Neque enim dubitari potest*, says Quintilian in his book on the principles of oratory, *quin artis pars magna contineatur imitatione*. (x, 2, 1)

Might it not be an educational experiment worth trying to bring once more to the attention of students in our schools and colleges, together with the masterpieces of art and of music, the great and enduring works in the field of literature?

The intellectual rebirth that ensued when the classics of ancient Greece and Rome were rediscovered and made known to the world by Petrarch and his fellow enthusiasts was no mere accident. These writings are the source and the inspiration of creative achievement in letters.

### HAVE YOU TRIED THIS?

#### *A Project on Roman or Greek Costume*

The study of Roman or Greek costume in connection with the language study or ancient history may motivate a unit of study and throw interesting sidelights on ancient and modern ways. Often such a project comes from the need which arises from giving a play for the assembly, a marionette show, a puppet show, or a desire to dress dolls for an Open House Day in the department, a Parents' Day, or an exhibit for the benefit of the Parent-Teacher Association.

The recent publication of a book, *The Clothing of the Ancient Romans*, by Lillian M. Wilson, reviewed in the

December issue of THE CLASSICAL OUTLOOK, renders the making of Roman costumes doubly easy. Miss Wilson gives clear directions, many pictures and diagrams, suggestions for materials and colors, as well as directions for cutting and draping. If this book cannot be had at the moment Johnston's *Private Life of the Romans* is helpful as well as other books on Roman life and manners.

Unfortunately, the dolls for so long imported by Schoenhut and Company of Philadelphia are no longer available. But the clever student or the friendly Art Department or Home Economics Department can come to your rescue if you would rather make your dolls. Miss Claire Thursby in one of the Service Bureau mimeographs, No. 454, suggests paper dolls, drawn, cut out and mounted on cardboard. Miss Annie McBride in No. 566, gives short directions for the making of the heads and hands of hand puppets which could be adapted to the concocting of a doll with features modeled after the face of some Roman portrait. The clear and simple directions given in No. 522 for the constructing of marionettes also helps in the making of one's own character dolls to dress. My own suggestion is that a rag doll, cut, stuffed, and with its face painted to resemble some worthy Roman—man, matron, maid or boy, would be of absorbing interest as a project. The Service Bureau has small prints of the sculptured heads of many Romans (3c each) which could be followed for the faces.

Material helpful for the project from the Service Bureau is contained in the following items:

- 63. Roman Dress. 10c.
- 119. How to make a Roman toga. 10c.
- 171. How the Romans dressed. Illustrated. 15c.
- 407. Dimensions of Greek costumes. 10c.
- 434. Directions for making a costume of a Roman legionary soldier. 5c.
- 454. Suggestions for making and costuming Roman dolls and an evaluation of the project. 10c.
- 522. Directions for the construction of marionettes and stage for a puppet show. 10c.
- 566. The loves of Jupiter. Instructions for making hand puppets and two plays for them. 10c.
- Bulletin X. Costumes for classical plays, Greek and Roman. Illustrated. 20c.

—D. P. L.

### MIRABILE DICTU

*Miss Ella Larner, of Augusta, Kansas, writes:*

"One of my second-year Latin pupils, after reading in one of the reserve books on Roman life, decided that he wanted a copy of that for his own; and more remarkable still, he was willing to spend his own earnings to get it! He didn't ask his parents to buy it for him!"

Miss Larner was naturally much pleased and impressed. Perhaps other Latin teachers have seen similar signs of a budding interest in classical antiquity. It should be our high task to stimulate and foster such interest. Who knows? The boy may be a future Schliemann!—Or, almost as good, a business man whose whole life will be illuminated and made happier by a knowledge and love of classical antiquity.—L.B.L.

### CORRIGENDA

On page 48 of the February issue of THE CLASSICAL OUTLOOK, under the title of the article "Professor Ovid, M.A.," by Graves Haydon Thompson, should have appeared the note, "Condensed from a paper read before the Tennessee Philological Association at Maryville, Tennessee, March 4, 1938."

On page 38 of the January issue, in the play "The Collapse of the Catilinian Conspiracy," by Campbell McDonald, the name of Lentulus should be inserted as the speaker in the right-hand column, tenth line from the bottom of the page.

## ACHILLES

By ROSE J. ORENTE  
New York City

What vengeance yours, Achilles?  
Andromache is weeping on the walls,  
And faints, and falls,  
For Hector drags in blood and dust  
Behind your speeding chariot.

The father heart is broken, too,  
And Priam comes to pray to you.  
Be yet merciful, Achilles;  
Remember your own love and grief  
For which you slew.

The gods be kind to you, victorious of slayers;  
For though your spear has split the throats  
Of mighty men of Troy,  
Yourself are but the fateful slave  
Of passions that become a boy.

And some day you shall feel  
The arrow in your heel.

## BOOK NOTES

Pliny, Natural History, Books I-II. Translated by H. Rackham. London: Wm. Heinemann, Ltd., 1938. Loeb Classical Library. May be obtained from Harvard University Press, Cambridge, Mass. Pp. xiv + 378. \$2.50.

A welcome addition to the Loeb series. Pliny contains such a wealth of curious information and lore that even high-school students thoroughly enjoy poring over his works. To the secondary teacher this translation can be a mine of material for interesting club programs. To the scholar it will be a useful tool for research.—L.B.L.

Varro, On the Latin Language. Vol. II. Translated by Roland G. Kent. London: Wm. Heinemann, Ltd., 1938. Loeb Classical Library. May be obtained from Harvard University Press, Cambridge, Mass. Pp. 369-675. \$2.50.

Books VIII, IX, and X of the *De Lingua Latina*, with Fragments. A fine presentation of the treatise of the ancient linguist, by a modern master in the field. Contains good indexes.—L.B.L.

## SUPPORT FOR THE AMERICAN CLASSICAL LEAGUE

By ANNA P. MACVAY AND NELSON G. McRAE

From its very beginning the American Classical League has had the enthusiastic support of many distinguished men and women who are not teachers of Greek or Latin in the schools or colleges. This support has often taken the form of financial assistance or of service in connection with some of the League's special activities, such as the Vergilian and Horatian Celebrations. Furthermore, a glance at the programs of the League's meetings held annually in connection with the N.E.A. will show that many of the speakers have been representatives of law, medicine, literature, the clergy, the press, and other public activities; for example, Calvin Coolidge, Charles Evans Hughes, John H. Finley, and Florence E. Allen. Educational leaders in fields other than the classics have regularly appeared on our program—for example, the two most recent past presidents of the N.E.A., Orville C. Pratt and Caroline S. Woodruff.

### Supporting Members

As is eminently proper, the League's greatest numerical strength is found in those teachers of the classics who pay the regular annual membership fee of one dollar. Much

needed additional financial support, however, comes from Supporting Members, who pay an annual fee of \$5.00. It is a pleasure to report that as a result of an appeal recently sent out by the Secretary-Treasurer, Rollin H. Tanner, to college teachers of the classics, the following named have already enrolled as Supporting Members for the current fiscal year: May A. Allen, Newcomb College; H. B. Ash, University of Pennsylvania; A. P. Ball, City College of New York; W. J. Battle, University of Texas; Katherine E. Carver, Illinois State Normal University; Elisah Conover, University of Delaware; Lillian Corrigan, Hunter College High School; Cornelia C. Coulter, Mt. Holyoke College; Francis H. Fobes, Amherst College; Philip B. Goetz, New York City; Calla A. Guyles, University of Wisconsin; E. Adelaide Hahn, Hunter College; H. A. Hamilton, Elmira College; Lucy Hutchins, Blue Mountain, Mississippi; Eunice E. Kraft, Western State Teachers College; Charles E. Little, George Peabody College for Teachers; Helen Love, Hunter College; Donnis Martin, Winthrop College; Sister Mary Frances, Xavier University; G. Stewart Nease, Alfred University; Roger A. Pack, University of Michigan; Georgiana P. Palmer, Macalester College; Lucy M. Prescott, Abraham Lincoln High School, New York; Lester M. Prindle, University of Vermont; Mother M. Regis, College of New Rochelle; D. M. Robinson, Johns Hopkins University; Meriwether Stuart, Hunter College; Eugene Tavenner, Washington University; Mary F. Tenney, Newcomb College; Lena Tomson, Milwaukee-Downer College; La Rue Van Hook, Columbia University. Attention is called to the fact that any one now an Annual Member may become a Supporting Member by the payment of an additional \$4.00.

### Patrons

The largest individual annual contributions come from those who pay a fee of \$25.00 and are known as Patrons. The officers of the League believe that in every community there are persons who have a profound belief that the classics have an important place in a sound education and who, if given an opportunity, would help support the activities of the League by becoming Patrons. Accordingly, the officers of the League recently formulated an invitation letter to prospective Patrons and sent a copy of it to representative laymen in all parts of the country with a covering letter asking whether they would be willing to have their names printed as sponsors on such an invitation letter to prospective Patrons. A most gratifying response was received. The following names will appear as sponsors on the invitation letter: Herbert Adams, Florence E. Allen, Gertrude Atherton, Nicholas Murray Butler, Henry Sloane Coffin, John Kirkland Clark, Walter Damrosch, Marion Dickerman, Harold W. Dodds, C. A. Dykstra, J. D. Eggleston, John H. Finley, Harry Emerson Fosdick, Virginia Gildersleeve, Frank P. Graves, Robert Hillyer, Charles M. Howard, Robert M. Hutchins, Thomas W. Lamont, Mildred H. McAfee, Paul Manship, J. H. Penniman, Roscoe Pound, Orville C. Pratt, Howard Chandler Robbins, Charles Seymour, Henry W. Taft, John J. Tigert, Caroline Woodruff, Mary E. Woolley.

Fourteen states are represented in this list of thirty sponsors. It will be noted that the list includes presidents of colleges and universities, school administrators, and also representatives of the bar, the clergy, the press, business, art, literature, and music.

The letter which will be sent to prospective Patrons over the signature of President B. L. Ullman, is as follows:

"If, as you ponder ways by which to make the world a better place in which to live, you are glad that you studied Latin (and possibly Greek) and thus gained insight into the continuity of human institutions and ideals; if, further, you feel that schools and colleges should encourage the youth of today to study the classics, you will, we hope, become a Patron of the American Classical League.

"This League, founded twenty years ago under the



leadership of Dean West of Princeton, is doing yeoman service for the humanities. Its Council represents the Philological Association, the Archaeological Institute, and twelve regional and local organizations. It has conducted a nation-wide investigation of objectives and methods of teaching, and through utilization of its findings has greatly improved the teaching of Latin and Greek. It publishes *THE CLASSICAL OUTLOOK*. It maintains a Service Bureau for inquiring teachers and students everywhere, for which New York University generously provides headquarters.

"League membership numbers about 4000, comprising teachers who pay one dollar annually, Supporting Members who pay five dollars, and Patrons who pay twenty-five dollars. To increase its usefulness the League needs many more Patrons and Supporting Members.

"If you are willing to assist in developing wider interest in the Classics, please send your name, address, and cheque to Professor Rollin H. Tanner, Treasurer of the American Classical League, New York University, Washington Square E, New York, New York."

The letter will be typed on League stationery, bearing the name of the President and the Secretary, and also the names of the Honorary President, Dean Andrew F. West, and of the four Vice Presidents, Anna P. MacVay, C. C. Mierow, C. E. Little, R. M. Gummere.

#### *List of Prospective Patrons*

A letter has been sent to members of the League Council, to Life Members, and to State Chairmen asking them to send in names and addresses of persons who might possibly become Patrons. This request has brought to the League the names and addresses of approximately five hundred men and women from various parts of the country. The League would like to send its invitation letter to a much larger list. Every member of the League is hereby asked to assist in this campaign by sending to the Secretary-Treasurer the name of one or more persons who he thinks would be likely to become a Patron of the League.

### NEWS AND ANNOUNCEMENTS

High school and college teachers of Latin are reminded that the verse-writing contest for their students will close on April 1, 1939. For complete details see the November, 1938 issue of *THE CLASSICAL OUTLOOK*, page 19.

In cooperation with the N.E.A. the American Classical League will hold its Twenty-first Annual Meeting in San Francisco on July 3-5, 1939. The first session will be on Monday afternoon, July 3, in conjunction with the Department of Secondary Education. The general topic is "Correlation and Integration of High School Subjects." Among the speakers already secured for this first session are: Mignonette Spilman of the University of Utah, "Prerequisites for the Intelligent Use of English Dictionaries;" Dorothy Park Latta, Director of the American Classical League Service Bureau, "The Latin Department, a Source of Light;" Carol S. Wickert, University High School, Oakland, "The Social Studies Content of Caesar's *Gallic War*."

The second session will be held on Wednesday, July 5 at 2 P.M. at the Hotel Stewart. Among the speakers will be: Gertrude Atherton, "Writing Novels with Classical Heroines;" James McGiffert, Rensselaer Polytechnic Institute, "The Debt of a Mathematician to the Classics;" Caroline S. Woodruff, Past President of the N.E.A., Principal, State Normal School, Castleton, Vermont, "Classical Training Valuable for the Teaching of Any Subject;" Edward A. Wicher, San Francisco Theological Seminary, "Petra," illustrated.

A subscription dinner will be held in the Crystal Ball Room of the Western Women's Club at 6 o'clock, Wednesday, July 5, at which there will be short speeches by prominent guests and music by local artists. An efficient local committee, with Claire Thursby as chairman, is in charge of general arrangements.

The Hotel Stewart will be headquarters for the League. Members asking for accommodations, if they mention the League, will receive special attention from the manager.

### AMERICAN CLASSICAL LEAGUE SERVICE BUREAU

DOROTHY PARK LATTI, *Director*

The American Classical League Service Bureau has for sale the following new item. Numbering is continued from the February issue. Complete catalogue available, 20 cents post-paid. Please order by number.

570. Why study Latin. Specific material to place on the blackboard under this heading for a period of six weeks. By Mrs. E. V. Stearns Macfarland. 10c.

The American Classical League Service Bureau has for sale the following material previously published on *The Teaching of Caesar*.

#### *Mimeographs*

39. How can we vary the Caesar work so that it may not become monotonous? 10c.
75. Characteristics of Caesar as seen in his Commentaries. 10c.
79. Articles dealing with Caesar: a short bibliography. 5c.
100. A debate: "Resolved, that Caesar's methods were justified by his ultimate aims." 10c.
102. Suggestions for a Caesar model exhibit. 10c.
132. Caesar's rules of strategy. 5c.
141. Illustrations of the problem method for review work in a Caesar class. 10c.
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217. Advice to an inexperienced teacher of Caesar. 10c.
227. Practical suggestions for the Caesar teacher. 10c.
229. Fifteen anecdotes about Caesar. 10c.
395. A list of pictures for the teacher of Caesar and Cicero. 5c.
408. Comprehension as an aid to the translation of Caesar. 5c.
461. Radio broadcast of Caesar's battle against the Nervii. 10c.
467. A completion test on the content of class reading of Caesar, Book I. 5c.
468. Special topics for the Caesar class, based on T. Rice Holmes' *Caesar's Conquest of Gaul*. 10c.
500. Suggestions for a Latin program for the Ides of March. 5c.
523. A suggestion for anticipating Caesar: to be presented to pupils of the eighth and ninth grades. 10c.
543. Who's Who in the Gallic War. 10c.
556. The English pronunciation of Latin proper names in Caesar's Gallic War. 10c.
558. A list of 16 successful projects for the Caesar class. 5c.
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#### *Latin Notes Supplements*

5. Stories about Caesar: translations taken from classical authors. 10c.
17. Sight passages from Caesar. 10c.
18. More sight passages from Caesar. 10c.
32. A new Caesar may be born unto them: Suetonius as a basis for visualizing the man Caesar. 10c.
33. Dramatic incidents in Caesar and Cicero. 10c.

#### *Latin Notes*

January 1933. Raising Caesar from the dead. 10c.

#### *The Classical Outlook*

January 1938. An adventure in Caesar. A device for the Caesar class. 10c.

February 1938. The social studies content of Caesar's Gallic War. 10c.

The Service Bureau has several plays based on Caesar both in English and in Latin. These are listed on the Latin Play List and the English Play List which may be obtained by writing for them. The Latin plays are of great use for motivation material in the classroom where they may be informally read and acted out.

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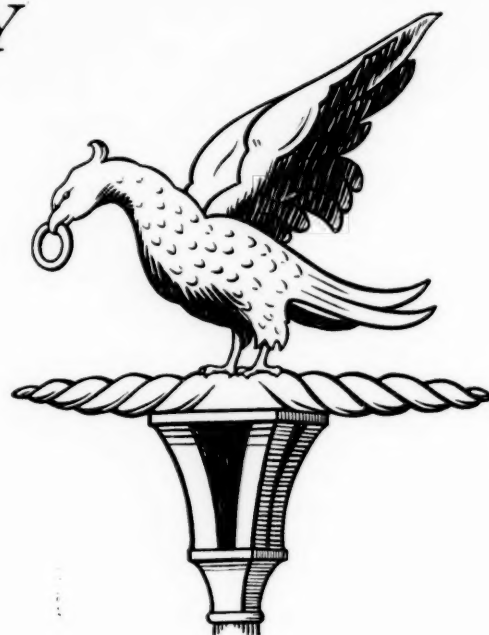
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